

دروس اللغة العربية

Lessons of the Arabic Language

لغير الناطقين بها

For Non-Native Speakers

الجزء الثالث

Book 3

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Annotated Solutions

Lesson 26

Javid Sheikh

Revision History

[illegible]

Note:

Translations of the Qur'anic ayahs given in this lesson are based on the literal translation of the Arabic words to help promote an understanding of the Holy Qur'an in its original language. For the mainstream translation of the ayahs, please consult the Qur'an translations offered by Saheeh International and others.

(٢٦) الدَّرْسُ السَّادِسُ وَالْعِشْرُونَ

The Twenty Sixth Lesson

- The Teacher: O'Ammar, هَذَا هُوَ الْكِتَابُ الَّذِي أُرِيدُ أَنْ تَرْجَمَهُ إِلَى اللُّغَةِ ^{نَجْعِلُ} الْفَرَنْسِيَّةِ. أَتَسْتَطِيعُ أَنْ تَرْجَمَهُ؟
this is the booklet that I want its translation to the French language. Are you able to translate it?
- Ammar: I am able to with the help of Allah. أَسْتَطِيعُ بِعَوْنِ اللَّهِ. فَقَدْ تَرْجَمْتُ قَبْلَ هَذَا عِدَّةَ كُتُبٍ إِسْلَامِيَّةٍ.
I have translated several Islamic books before this. ^{'a number of'}
- JJ: I want to distribute الْكِتَابَ الْمُرْجَمَ عَلَى إِخْوَانِ حَدِيثِي الْعَهْدِ ^(نَ) بِالْإِسْلَامِ.
the translated booklet to the brothers (who are) new in the covenants of Islam.
- A: In that case, I will translate it in the nearest possible time, if Allah wills. عَمَّارُ: إِذْنُ أَتَرْجَمُهُ فِي أَقْرَبِ وَقْتٍ مُمَكِّنٍ إِنْ شَاءَ اللَّهُ.
- JJ: O'Ammar, indeed إِنَّكَ تُجِيدُ اللُّغَةَ الْفَرَنْسِيَّةَ وَتَتَكَلَّمُهَا كَمَا يَتَكَلَّمُ أَهْلُ فَرَنْسَا. أَفَعِشْتَ فِي فَرَنْسَا؟
you are expert in the French language and you speak it like the people of France. So, did you live in France?
- A: Yes, indeed I was born and raised and grew up in Paris because my father used to work there. Indeed, he remained in France for fifteen years. عَمَّارُ: نَعَمْ، إِنِّي وُلِدْتُ وَنَشَأْتُ وَتَرَعَرَعْتُ فِي بَارِيسَ لِأَنَّ أَبِي كَانَ يَعْمَلُ هُنَاكَ. إِنَّهُ بَقِيَ فِي فَرَنْسَا خَمْسَ عَشْرَةَ سَنَةً.
- JJ: This is the reason... Read the ayahs. هَذَا هُوَ السَّبَبُ... إِقْرَأِ الْآيَاتِ يَا أَحْمَدُ.
O'Ahmad.
- Ahmad: (After saying 'I seek refuge') 'And [remember] when Ibrahim said: وَاذْكُرْ إِسْرَافِيئِيلَ إِذْ قَالَ لِإِبْرَاهِيمَ: رَبِّ ارْنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ: أَوْلَمْ تُؤْمِن؟ قَالَ: بَلَى، وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي ^(أَنْ) ^(يَا) ^(ي) بَعْدَ مَا يَسْتَعِيدُ ^{أَذْكُرُوا Remember}.
O' my Lord show me how you give life to the dead. He (Allah) said: And did you not believe? He said: Yes, indeed, but it is for the reassurance/peace of my heart'. #3 #2 #1
- * اللَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانٍ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ. ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ.
the skins shiver of those who fear their Lord. Then their skins and their hearts become soft with the remembrance of Allah. ^{لَا تَنْ - يَلِينُ}

ذَلِكَ هُدَى اللَّهِ، يَهْدِي بِهِ مَنْ يَشَاءُ، وَمَنْ يُضِلِلْ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿الرَّزْمُ/ ٢٣﴾ .
That is the guidance of Allah, He guides with it whom He wills, and whoever Allah let's go astray, for him there is absolutely no guidance.

إِسْمُ الْفَاعِلِ
هَادِيٌّ

وَإِذَا ذَكَرَ اللَّهُ وَحْدَهُ/ أَشْمَازَتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ، وَإِذَا ذَكَرَ الَّذِينَ مِنْ دُونِهِ/ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿الرَّزْمُ/ ٤٥﴾ .
'And when Allah is mentioned all by Himself (alone), the hearts feel disgusted of those who do not believe in the Hereafter, and when (are) mentioned those besides Him, suddenly they rejoice.'

إِسْمُ شَرْطٍ
إِذَا الْفُعْلَاءِ يَسْتَبْشِرُونَ

(يَدْخُلُ رَجُلٌ وَيُسَلِّمُ) (A man enters and says Salam/Salutations)

الْمُدْرِسُ : (بَعْدَ مَا يَرُدُّ التَّحِيَّةَ) يَا إِخْوَانُ، هَذَا هُوَ الْمُرَاقِبُ الْجَدِيدُ. مَنْ كَانَ لَدَيْهِ سَوْأَلٌ/ فَلْيَسْأَلْهُ.
JJ : (After returning the greetings) O'brothers, this is the new supervisor. Whoever has a question, he should ask him.

حَامِدٌ : يَا شَيْخُ، مِمَّنَّا مَنْ يُرِيدُ أَنْ يَشْتَرِكَ فِي مُعَسَّكِرِ الْجَامِعَةِ. أَفَيَسْجَلُ اسْمَهُ لَدَيْكَ الْآنَ؟
Hamid : O'sheikh, among us are some who want to participate in the university camp. Should he register his name with you right now?

الْمُرَاقِبُ : نَعَمْ. هَذَا، وَأُرِيدُ أَنْ أَدْلِكُمْ عَلَى أَمْرٍ فِيهِ أَجْرٌ إِنْ شَاءَ اللَّهُ. مِنْ طُلَّابِ الْمَعْهَدِ مَنْ هُمْ بِحَاجَةٍ إِلَى مُسَاعَدَةٍ. فَسَاعِدُوهُمْ بِمَا آتَاكُمْ اللَّهُ. مَنْ أَرَادَ أَنْ يُسَاعِدَهُمْ/ فَلْيَتَّصِلْ بِأَمِينِ صُنْدُوقِ الْبَرِّ.
The Supervisor: Yes, it is this, and I want that I point you to a thing in which there is a lot of reward if Allah wills. Among the students of the institute are the ones who are in need of help. So help them from what Allah has given you. Whoever wants to help them, he should contact the treasurer (Secretary of the Charity fund/Box).

تَرْجَمَ :	فِعْلٌ مَاضٍ، مِنْ بَابِ فَعَّلَ.	تَقَشَّعَرُ :	فِعْلٌ مُضَارِعٌ، مِنْ بَابِ افْعَلَّ.
مُتَرْجِمٌ :	إِسْمٌ مَفْعُولٌ، مِنْ بَابِ فَعَّلَ.	أَشْمَازَتْ :	فِعْلٌ مَاضٍ، مِنْ بَابِ افْعَلَّ.
تَرَعَّرَ :	فِعْلٌ مَاضٍ، مِنْ بَابِ تَفَعَّلَ.	مُعَسَّكِرٌ :	إِسْمٌ مَكَانٍ، مِنْ بَابِ فَعَّلَ.
يَطْمِئِنُّ :	فِعْلٌ مُضَارِعٌ، مِنْ بَابِ افْعَلَّ.		

١ - أَجِبْ عَنْ الْأَسْئَلَةِ الْآتِيَةِ : 1- Answer the following questions :

(١) لِمَاذَا يُرِيدُ الْمُدْرَسُ تَرْجَمَةَ الْكِتَابِ؟

(٢) أَيْنَ وَلَدِ عَمَّارٍ؟ وَأَيْنَ تَرَعْرَعُ؟

(٣) كَمْ سَنَةً بَقِيَ أَبُوهُ فِي فَرَنْسَا؟

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٢ - الْفِعْلُ إِمَّا ثَلَاثِي وَإِمَّا رُبَاعِي. The verb is either Thalathi (3-letter) or Rubai (4-letter).

- So the thalathi is the. ^{FVII} أَنْكَسَرَ، ^{FII} سَلَّمَ، كَتَبَ، نَحَوُ: كَتَبَ، أَنْكَسَرَ. (one) which has three original letters in it, e.g., He wrote, He greeted, He/it was broken. And you have studied them. وَقَدْ دَرَسْتَهُ.

- As for the rubai, it ^{FVII} أَمَّا الرُّبَاعِيُّ فَمَا كَانَ فِيهِ أَرْبَعَةُ أَحْرَفٍ أَصْلِيَّةٍ، وَهُوَ إِمَّا مُجَرَّدٌ، وَإِمَّا مَزِيدٌ. is the one which has the four original letters in it, and it can be either pure, or (with) added (letters).

فَالْمُجَرَّدُ لَهُ بَابٌ وَاحِدٌ، وَزَنُهُ فَعْلَلٌ، نَحَوُ: تَرَجَّمَ. ^① بَعَثَ. ^② هَرَوَلَ. ^③ دَخَرَجَ. ^④ فَرَقَعَ. ^⑤ زَلَزَلَ. ^⑥ وَسَوَسَ. ^⑦ قَهَقَهُ. ^⑧ نَعْلَلٌ. For the pure (word) it has one form, its pattern is :

e.g.: 1, He translated. 2, It scattered / dispersed. 3, He walked very fast.

4, He rolled over. 5, It cracked or split. 6, It shook or convulsed.

7, He whispered. 8, He laughed loudly.

* وَالْمَزِيدُ لَهُ ثَلَاثَةُ أَبْوَابٍ، وَهِيَ : * And the mazid (the increased) rubai, it has three forms, and they are :

(١) تَفَعَّلَ، نَحَوُ: تَرَعْرَعُ، تَمَضَّمَضَ، تَدَخَرَجَ. ^{FVII} تَفَعَّلَ، e.g.: To grow up (develop), to gargle or rinse, to roll around.

(٢) اِفْعَلَّلَ، نَحَوُ: اِطْمَأَنَّ. اِشْمَأَزَّ. اِشْعَعَرَّ. ^{FII} اِفْعَلَّلَ، e.g.: To re-assure, to be disgusted, to tremble / shiver.

(٣) اِفْعَنَلَلْ، نَحَوُ: اِحْرَنْجَمَ. اِفْرَنْقَعَ. ^{FVII} اِفْعَنَلَلْ، e.g.: To gather, to disperse. ^{FII} اِفْعَنَلَلْ، e.g.: To get together.

* اِسْتَخْرِجْ مِنَ الدَّرْسِ الْأَفْعَالَ الرَّبَاعِيَّةَ، وَمُسْتَقَاتَهَا، وَأَذْكُرْ بَابَ كُلِّ وَاحِدٍ مِنْهَا. * Extract from the lesson the verbs of rubai and their derivatives, and mention form of every one of them.

See Underlined in the lesson, and bottom of page 221





١ - أَجِبْ عَنِ الْأَسْئَلَةِ الْآتِيَةِ : Answer the following questions:

(١) لِمَاذَا يُرِيدُ الْمُدْرَسُ تَرْجَمَةَ الْكُتَيْبِ؟

(٢) أَيْنَ وُلِدَ عَمَّارٌ؟ وَأَيْنَ تَرَعَّرَ؟

(٣) كَمْ سَنَةً بَقِيَ أَبُوهُ فِي فَرَنْسَا؟

١, Why did the teacher want to translate the booklet ?

١. لِأَنَّهُ يُرِيدُ أَنْ يُوزَعَ الْكُتَيْبُ الْمُنْتَوَجَمُ عَلَى إِخْوَانِ حَدِيثِي الْعَهْدِ بِالإِسْلَامِ

He wants to distribute the translated booklet to the brothers (who are) new in the covenants of Islam.

2, Where was Ammar born? And where was he raised ?

٢. وُلِدَ عَمَّارٌ فِي بَارِيسَ وَتَرَعَّرَ فِيهَا

Ammar was born in Paris and grew up in it.

3, How many years his father remained in France?

٣. بَقِيَ أَبُوهُ فِي فَرَنْسَا خَمْسَ عَشْرَةَ سَنَةً

His father remained in France for fifteen years.



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٣ - تَأْمَلِ الْأَمثلةَ، ثُمَّ اكْمِلِ الناقِصَ : Ponder over the example, then complete the incomplete : (deficient):

المَصْدَرُ The Verbal Noun	المُضَارِعُ The Present	الْمَاضِي The Past
ترجمة	يترجم	ترجم
Scattered / dispersion	يُبْعَثِرُ	بَعَثَرَ
Quick pace, haste	يُضْرِبُ	هَرَوَلَ
Earthquake, shaking	يُزَلِّزُ	زَلَزَلَ
Growth	يَتَرَعَّرُ	تَرَعَّرَ
Gargle or rinse	يَتَبَضَّضُ	تَبَضَّضَ
Contentment	يَطْمَئِنُّ	اِطْمَأَنَّ
Disgust	يَشْهِيْزُ	اِشْمَازَ
Tremble	يَقْشَعِرُّ	اِقْشَعَرَ
Crowd	يَجْرَنْجِمُ	اِحْرَنْجَمَ
Dispersion	يَفْرَنْقِعُ	اِفْرَنْقَعَ

٤ - عَيِّنِ الْأَفْعَالَ الرَّبَاعِيَّةَ فِيمَا يَأْتِي، وَاذْكُرْ بَابَ كُلِّ وَاحِدٍ مِنْهَا : Specify the rubai verbs in the following, and mention the form for everyone of them.

- نَعْلَنَ (١) دَخَلَ الطِّفْلُ مَكْتَبِي وَبَعَثَرَ الْكُتُبَ وَالْأَوْرَاقَ .
The child entered my office and scattered books and pages/papers.
- نَعْلَنَ (٢) دَغَدَغْتُ الطِّفْلَ فَضَحِكَ .
I tickled the child and he laughed.
- نَعْلَنَ (٣) أَعْطَانِي الطَّبِيبُ دَوَاءً لِلرَّغْرِغَةِ .
The doctor gave me a medicine for gargling.
- اِنْعَلَنَ (٤) قَالَ تَعَالَى : ﴿أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾ [الرَّعْدُ/٢٨] .
The Exalted said : 'Isn't with the remembrance of Allah, the hearts feel re-assured.'
- نَعْلَنَ (٥) وَقَالَ تَعَالَى : ﴿فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ﴾ [الْإِسْرَافُ/١٨٥] .
And the Exalted said: 'So whoever is pulled from fire, and is made to enter paradise, he has succeeded.'

- (٦) فِي حَدِيثٍ قُدْسِيٍّ : قَالَ النَّبِيُّ ﷺ : « قَالَ اللَّهُ تَعَالَى : يَا ابْنَ آدَمَ ، قُمْ إِلَيَّ فَعَلْ أَمْشِ إِلَيْكَ ، وَأَمْشِ إِلَيَّ أَهْرُولُ إِلَيْكَ » . (رَوَاهُ الْإِمَامُ أَحْمَدُ) .
- (٧) عَنْ أَبِي عَبْدِ اللَّهِ الصَّنَابِحِيِّ عَنِ النَّبِيِّ ﷺ قَالَ : « مَنْ تَمَضَّضَ وَاسْتَشَرَّ خَطِيئَتَهُ ^(Pl) خَرَجَتْ خَطَايَاهُ مِنْ أَنْفِهِ وَفَمِهِ » . (رَوَاهُ الْإِمَامُ أَحْمَدُ) .
- (٨) عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ : « إِنَّ اللَّهَ يَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُغْرِغْ » . (رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَأَحْمَدُ) .
- (٩) لَا بَأْسَ بِالْمُضْمَضَةِ وَالتَّبَرُّدِ لِلصَّائِمِ .
- (١٠) كَانَ النَّحْوِيُّ عَيْسَى بْنُ عُمَرَ الثَّقَفِيُّ يَتَقَعَّرُ فِي كَلَامِهِ . سَقَطَ يَوْمًا عَنْ حِمَارِهِ فَاجْتَمَعَ عَلَيْهِ النَّاسُ . فَقَالَ : مَا لَكُمْ تَكَأْتُمْ عَلَيَّ كَتَكَاؤِكُمْ عَلَى ذِي جِنَّةٍ . إِفْرَنْقُوا عَنِّي . فَقَالَ النَّاسُ : دَعُوهُ فَإِنَّ شَيْطَانَهُ يَتَكَلَّمُ بِالْهِنْدِيَّةِ .

- 6) In the Hadith Qudsi : The Prophet (PBUH) said : 'Allah The Exalted said : 'O son of Adam, stand for me (set out towards me) I will walk towards you, and if you walk towards me, I will run towards you (The Imam Ahmad narrated it) .
- 7) From father of Abdullah Al-Sanabi from The Prophet (PBUH) He said : 'Whoever rinses his mouth and nose, his faults will come out from his nose and his mouth.' (The Imam Ahmad narrated it) .
- 8) From son of Umar about The Prophet (PBUH) said : Indeed Allah accepts the repentance of a slave as long as the (death) rattle (sound from the throat)/as long as he breathes his last breath. (Al-Firmizi and son of Maja and Ahmad narrated it) .
- 9) There is absolutely no problem for the person who is fasting, to rinse (his) mouth and take a cold shower (refreshen with cold shower). (a tribe)
- 10) There was a grammarian Eisa son of Umar of Al-Saqafi who had very coarse voice in his speech. He fell down one day from his donkey so the people gathered around him. He said (asked) : What is with you that you are gathering around me like a person who is possessed with a jinn. Disperse / stay away from me. So the people said : Leave him because his devil is speaking in Hindi .

٥ - (هَذَا هُوَ الْمُرَاقِبُ الْجَدِيدُ). هُنَا (هُوَ) ضَمِيرٌ فَصْلٌ . وَضَمِيرُ
الْفَصْلِ ضَمِيرٌ رَفَعَ يُؤْتِي بِهِ لِلْفَصْلِ بَيْنَ مَا هُوَ خَبَرٌ وَمَا هُوَ تَابِعٌ .
وَلَا مَحَلَّ لَهُ مِنَ الْإِعْرَابِ .

فَفِي قَوْلِنَا (هَذَا هُوَ الْمُرَاقِبُ الْجَدِيدُ) (الْمُرَاقِبُ) خَبَرٌ . وَإِذَا حَذَفْنَا
ضَمِيرَ الْفَصْلِ وَقُلْنَا (هَذَا الْمُرَاقِبُ الْجَدِيدُ) يَجُوزُ أَنْ يَكُونَ
(الْمُرَاقِبُ) بَدَلًا مِنْ (هَذَا) كَأَنَّا نُرِيدُ أَنْ نَقُولَ (هَذَا الْمُرَاقِبُ الْجَدِيدُ
نَشِيطٌ) . وَكَذَلِكَ فِي قَوْلِنَا (حَامِدٌ هُوَ النَّاجِحُ) (النَّاجِحُ) خَبَرٌ . وَإِذَا
حَذَفْنَا ضَمِيرَ الْفَصْلِ وَقُلْنَا (حَامِدٌ النَّاجِحُ) يَجُوزُ أَنْ يَكُونَ
(النَّاجِحُ) نَعْتًا لـ (حَامِدٍ) .

(This is the new supervisor). Here (هُوَ) is a differentiating pronoun . And the
differentiating pronoun is a marfu pronoun, it is brought to differentiate between
what is the predicate and what is the follower . And it has absolutely no place in
the grammatical analysis .

So in our saying (This is the new supervisor), (the supervisor) is predicate . And if
we omit the differentiating pronoun and we say (This new supervisor) it is permissible
that (the supervisor) is a substitute of (this) because (if) we want to say (This new
supervisor is hardworking) . And like that in our saying (Hamid is the successful)
(successful) is the predicate . And if we omit the differentiating pronoun and we say
(The successful Hamid), it is permissible that (the successful) is an adjective
for (Hamid) .

* Take some examples of the differentiating pronoun : إِلَيْكَ أَمْثَلَةٌ أُخْرَى لِضَمِيرِ الْفَصْلِ *

A) 'And it is those who are the successful ones'. ﴿وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ . . . ﴿﴾

B) 'Indeed the one who hates you is the one who is cut off'. ﴿إِنَّ شَانِكَ هُوَ الْأَبْتَرُ﴾ .

C) This is the car. (ج) هَذِهِ هِيَ السَّيَّارَةُ .

1) Extract what is mentioned in the lesson from the differentiating pronoun.

See Markups in the Lesson

(١) اسْتَخْرِجْ مَا وَرَدَ فِي الدَّرْسِ مِنْ ضَمَائِرِ الْفَصْلِ .

(٢) ادْخُلْ (ال) عَلَى الْخَبَرِ فِي كُلِّ جُمْلَةٍ مَمَّا يَأْتِي، وَأْتِ بِضَمِيرِ فَصْلِ ^{Bring} predicate in every sentence which follows, and bring the appropriate differentiating noun. : مُنَاسِبٌ

(أ) هَذَا بَيْتٌ . (ب) هَؤُلَاءِ نَاجِحُونَ . (ج) هَذِهِ مَجَلَّةٌ هَذِهِ هِيَ الْمَجَلَّةُ the magazine .

A) This is the house هَذَا هُوَ الْبَيْتُ . (د) أُولَئِكَ رَاسِبَاتٌ .

B) These are the successful ones. هَؤُلَاءِ هُمُ النَّاجِحُونَ

D) Those are the failing ones (f). أُولَئِكَ هُنَّ الرَّاسِبَاتُ

٦ - (مِنَّا مَنْ يُرِيدُ . . .) هَذِهِ (مِنَ التَّبْعِيَّةِ) . فَمَعْنَى (مِنَّا) بَعْضُنَا . (Some from us (or some of us) who want . . .) This (is the Partitive min) . Its meaning (some of us) some of us. Here are other examples : ^{split or divide} إِلَيْكَ أَمْثَلَةٌ أُخْرَى : ^{من + نَا}

١) Eat from it (eat some of it) (١) كُلْ مِنْ هَذَا .

٢) Among the students (٢) مِنَ الطُّلَّابِ مَنْ يَعْرِفُ الْإِنْكِلِيزِيَّةَ، وَمِنْهُمْ مَنْ يَعْرِفُ الْفَرَنْسِيَّةَ . are the ones who know the English (language) and among them are the ones who know the French (language).

٣) The Exalted said : ﴿وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ﴾ [البقرة/٨] . ^{حَبَّازِيَّةٌ} ^{حَالِيَّةٌ}

٤) And saying of the Exalted : ﴿وَمَا رَزَقْنَاهُمْ يُنْفِقُونَ﴾ [البقرة/٣] . ^{حَالِيَّةٌ}

(٥) أَنْتَ مِنْ أَحْسَنِ الطُّلَّابِ . '... and for that which We have provided them (for sustenance), they spend.'

٥) You are among (one of) the best students.

مَا الْعَبَّازِيَّةُ = لِعَمَلِ مَا لَيْسَ

٧ - (أَفَعِشْتَ فِي فَرَنْسَا؟) . هَمْزَةُ الْاِسْتِفْهَامِ تَتَقَدَّمُ عَلَى حُرُوفِ الْعَطْفِ ، Did you live in France? The hamza of interrogation always precedes the particles of conjunction, نحو:

(١) ﴿أَوَلَمْ يَنْظُرُوا﴾ [الأعراف/١٨٥] 'And did they not look?'/ 'Do they not look?'

(٢) ﴿أَفَلَمْ يَسِيرُوا﴾ [يوسف/١٠٩] 'Have they not travelled?'

(٣) ﴿أَنْتُمْ إِذَا مَا وَقَعَ آمَنْتُمْ بِهِ﴾ [يونس/٥١] 'Would you then believe in it when it actually happens.'

وَأَخَوَاتُهَا تَتَأَخَّرُ عَنْ حُرُوفِ الْعَطْفِ ، نحو: ﴿فَهَلْ يَهْلِكُ إِلَّا الْقَوْمُ﴾ And its (hamza-tul-wasl) sisters will come later after the particle of conjunction, e.g.: 'So, will [anyone] be destroyed except the nation of sinners?'

* Enter waw of conjunction in the following two sentences:

(١) أَجَاءَ مُدْرِّسُونَ جُدِّدٌ؟ (٢) هَلْ هَذَا جَائِزٌ؟ And is this permissible? And did the new teachers come?

٨ - ﴿وَإِذْ قَالَ إِبْرَاهِيمُ﴾ . هُنَا (إِذْ) مَفْعُولٌ بِهِ لِفِعْلِ مَحْذُوفٍ تَقْدِيرُهُ: 'And when Ibrahim said'. Here (إِذْ) is an object of the omitted verb: اذْكُرُوا. اذْكُرُوا. Remember.

٩ - (مَوْتَى) جَمْعٌ مَيِّتٍ . وَهُوَ عَلَى وَزْنِ (فَعْلَى) (غَيْرُ مُنَوَّنٍ لِأَنَّهُ مَمْنُوعٌ مِنْ (مَوْتَى) is the plural of مَيِّتٍ. And it is on the pattern of (فَعْلَى) (It does not have a tanween because it is a diptote).

هَاتِ جَمْعَ الْأَسْمَاءِ الْآتِيَةِ عَلَى وَزْنِ (فَعْلَى) : Give plural of the following nouns on the pattern: (فَعْلَى).

مَرِيضٌ مَرَضَى	قَتِيلٌ قَتْلَى	جَرِيحٌ جَرْحَى	أَسِيرٌ أَسْرَى	صَرِيعٌ صَرْعَى
sick	Murdered person	wounded	Captive	senseless (epileptic)
أَخْمَقٌ خَمَقَى				
stupid				

١٠ - (رَبِّ أَرِنِي) . هُنَا (رَبِّ) أَصْلُهُ (يَا رَبِّي) حُذِفَ مِنْهُ حَرْفُ النِّدَاءِ ، My Lord, show me. Here (رَبِّ) its original is (يَا رَبِّي). هَذَا مِثَالٌ لِلْمُنَادَى الْمُضَافِ إِلَى يَاءِ الْمُتَكَلِّمِ. (O' my Lord), the particle of calling and the first person pronoun have been omitted from it. This is an example of one who is being called, the mudaf with the first pronoun.

- * It is permissible for its 'Ya' to be in five approaches, and they are:
- 1) Its (ya's) omission with Kasrah remaining, e.g., يَارَبِّ. And it is the most (used). (١) حَذْفُهَا مَعَ بَقَاءِ الْكَسْرِ، نَحْوُ: يَارَبِّ. وَهَذَا هُوَ الْأَكْثَرُ.
 - 2) Presence of 'Ya' (as) sakin, e.g., يَارَبِّي. This is the second most commonly used. (٢) إِبْثَاتُ الْيَاءِ سَاكِنَةً، نَحْوُ: يَارَبِّي. هَذَا دُونَ الْأَوَّلِ فِي الْكَثَرَةِ.
 - 3) Presence of 'Ya' with a fathah, e.g., يَارَبِّي. (٣) إِبْثَاتُ الْيَاءِ مَفْتُوحَةً، نَحْوُ: يَارَبِّي.
 - 4) Turning/changing of 'Ya' into an 'alif', e.g., يَارَبَّ. And it may be followed with 'ha of silence' with the stop, e.g., يَارَبَّاهُ. (٤) قَلْبُ الْيَاءِ أَلِفًا، نَحْوُ: يَارَبَّ. وَقَدْ تَلَحُّقَهَا هَاءُ السَّكْتِ عِنْدَ الْوَقْفِ، نَحْوُ: يَارَبَّاهُ.
 - 5) Turning of 'Ya' into an 'alif', and its omission, and being without it (alif) with a fathah, e.g., يَارَبِّ. (٥) قَلْبُ الْيَاءِ أَلِفًا، وَحَذْفُهَا، وَالِاسْتِغْنَاءُ عَنْهَا بِالْفَتْحَةِ، نَحْوُ: يَارَبِّ. يَارَبِّ.
- These aspects are collected / gathered for our saying: يَجْمَعُ هَذِهِ الْأَوْجُهَ قَوْلُنَا: «رَبِّ، رَبِّ، رَبَّ، رَبَّ، رَبِّي».

- 11- 'When they start rejoicing'. When a nominal sentence is the jawab shart, it is necessary to connect it with 'Fa' as you learned. And the staying of (Idha of surprise) in place of the 'fa', is permissible.
- ١١- ﴿إِذَا هُمْ يَسْتَبْشِرُونَ﴾. إِذَا كَانَ جَوَابُ الشَّرْطِ جُمْلَةً اِسْمِيَّةً وَجَبَ اقْتِرَانُهُ بِالْفَاءِ كَمَا عَلِمْتَ. وَيَجُوزُ إِقَامَةُ (إِذَا الْفَجَائِيَّةِ) مَقَامَ الْفَاءِ.
- تَرَنُّ - يُقَرَّنُ
to put
To combine

- 12- 'And the one whom Allah let's go astray....'
- The present jussive tense with sukun and the imperative (verb) fixed on it (sukun) from the mud'af verb, the assimilation and the separation, and removal of idhgham in them, is permissible, e.g.:
- ١٢- ﴿وَمَنْ يُضِلِلِ اللَّهُ...﴾. الْمُضَارِعُ الْمَجْزُومُ بِالسُّكُونِ وَالْأَمْرُ الْمُبْنِيُّ عَلَيْهِ مِنَ الْفِعْلِ الْمُضَعَّفِ يَجُوزُ فِيهِمَا الْإِدْغَامُ وَالْفَكُّ، نَحْوُ:
- ① لَمْ يَشُدَّ / لَمْ يَشُدَّدْ. ② شَدَّ / أَشَدَّدَ.
- وَفِي التَّنْزِيلِ: ﴿وَأَحْلَلْ عُقْدَةً مِنْ لِسَانِي...﴾ [طه/٢٧].

- ① He did not make strong/He did not make strong ② Strengthen/Strengthen
And in the Quran: 'And remove the knot from my tongue....')

١٣ - مَا نَوْعُ (مَا) فِي (كَمَا يَتَكَلَّمُ أَهْلُ فَرَنْسَا)؟
 13- What kind of 'ما' is in _____
 (Like the People of France speak)?

هَذِهِ مَا الْمَصْدَرِيَّةُ
 This is the Ma of Masdariya.

١٤ - مَا مُفْرَدُ (الْجُلُودِ)؟
 14- What is the singular of الْجُلُودُ
 (مَا الْأَسْتَفْعَامِ) الْجِلْدُ skin
 (مَا الْمُؤْمُولَةُ) تَفَعَّلَ (FV) أَسْتَفْعَلَ (FX)

١٥ - أَذْكَرُ بَابِ كُلِّ فِعْلٍ مِمَّا يَأْتِي : أَسْتَنْثَرُ، تَقَعَّرَ، أَسْتَبَشِرُ، لَانَ.
 15- Mention the form of every verb that follows:
 To be soft | To rejoice | To turn away | To put water in nose
 بَابُ ضَرَبَ (FI) | أَسْتَفْعَلَ (FX) | تَفَعَّلَ (FV) | أَسْتَفْعَلَ (FX)

١٦ - (مَا لَمْ يُغْرِغْ) أَيُّ مُدَّةٍ عَدَمِ الْغُرْغَرَةِ. هَذِهِ «مَا» الْمَصْدَرِيَّةُ الظَّرْفِيَّةُ. (مَا لَمْ يُغْرِغْ) أَيُّ مُدَّةٍ عَدَمِ الْغُرْغَرَةِ. هَذِهِ «مَا» الْمَصْدَرِيَّةُ الظَّرْفِيَّةُ.
 16- (As long as he did not breathe his last. هذه «ما» المصدرية الظرفية. (مَا لَمْ يُغْرِغْ) أَيُّ مُدَّةٍ عَدَمِ الْغُرْغَرَةِ. هَذِهِ «مَا» الْمَصْدَرِيَّةُ الظَّرْفِيَّةُ.
 breath) i.e., the duration of lack of last breath (until the soul is taken out). This is the 'Ma' of Al-masdariya Al-zarfiya.
 خُذْ = هَاكَ أَمْثَلَهُ أُخْرَى. Take other examples:

(أ) «سَيَبْقَى الْإِسْلَامُ مَا بَقِيَ الْعَالَمُ» أَيُّ مُدَّةٍ بَقَاءِ الْعَالَمِ.
 (ب) «أَطِيعُونِي مَا أَطَعْتُ اللَّهَ وَرَسُولَهُ» أَيُّ مُدَّةٍ إِطَاعَتِي اللَّهَ وَرَسُولَهُ.
 (ج) «اجْلِسْ فِي هَذَا الْكَرْسِيِّ مَا لَمْ يَأْتِ صَاحِبُهُ» أَيُّ مُدَّةٍ عَدَمِ إِيْتَانِ صَاحِبِهِ.

A) (Islam will remain as long as the world exists) i.e., until the duration of the world.
 B) (Follow me as long as I follow Allah and His Messenger), i.e., the duration of my following Allah and His Messenger.
 C) (Sit on this chair as long as its owner does not come), i.e., the duration of its owner's returning.

The Verb

الفعل

الرُّبَاعِيّ

The Four - letter

The increased/added, it has twelve forms

المَزِيدُ لَهُ اثْنَا عَشَرَ بَاباً

What is increased in it

Three letters

مَا زِيدَ فِيهِ ثَلَاثَةُ أَحْرَفٍ

٩. اسْتَقْبَلَ: اسْتَقْبَلَ

Another form IX

١٠. اِفْعَلَّ: اِحْمَرَّ

١١. اِفْعُولَ: اِعْشَوْشَبَ

١٢. اِفْعُولَ: اِجْلَوذَ

two letters

مَا زِيدَ فِيهِ حَرْفَانِ

٤. تَفَعَّلَ: تَعَلَّمَ

٥. تَفَاعَلَ: تَنَاوَلَ

٦. اِنْفَعَلَ: اِنْكَسَرَ

٧. اِفْتَعَلَ: اِسْتَمَعَ

٨. اِفْعَلَّ: اِحْمَرَّ

one letter

مَا زِيدَ فِيهِ حَرْفٌ وَاحِدٌ

١. فَعَّلَ: سَلَّمَ

٢. اَفْعَلَ: اَسْلَمَ

٣. فَاعَلَ: جَاهَدَ

* Forms not covered in this book.

الثَّلَاثِيّ

The Three - Letter

The pure (original) it has six forms.

المُجَرَّدُ لَهُ سِتَّةُ أَبْوَابٍ

١. فَعَلَ يَفْعُلُ: كَتَبَ يَكْتُبُ

٢. فَعَلَ يَفْعُلُ: جَلَسَ يَجْلِسُ

٣. فَعَلَ يَفْعُلُ: ذَهَبَ يَذْهَبُ

٤. فَعَلَ يَفْعُلُ: سَمِعَ يَسْمَعُ

٥. فَعَلَ يَفْعُلُ: كَثُرَ يَكْثُرُ

٦. فَعَلَ يَفْعُلُ: وَرِثَ يَرِثُ

The pure (original) it has one form.

المُجَرَّدُ لَهُ بَابٌ وَاحِدٌ

١. فَعَّلَ: تَرَجَّمَ

The increased/added, it has three forms

المَزِيدُ لَهُ ثَلَاثَةُ أَبْوَابٍ

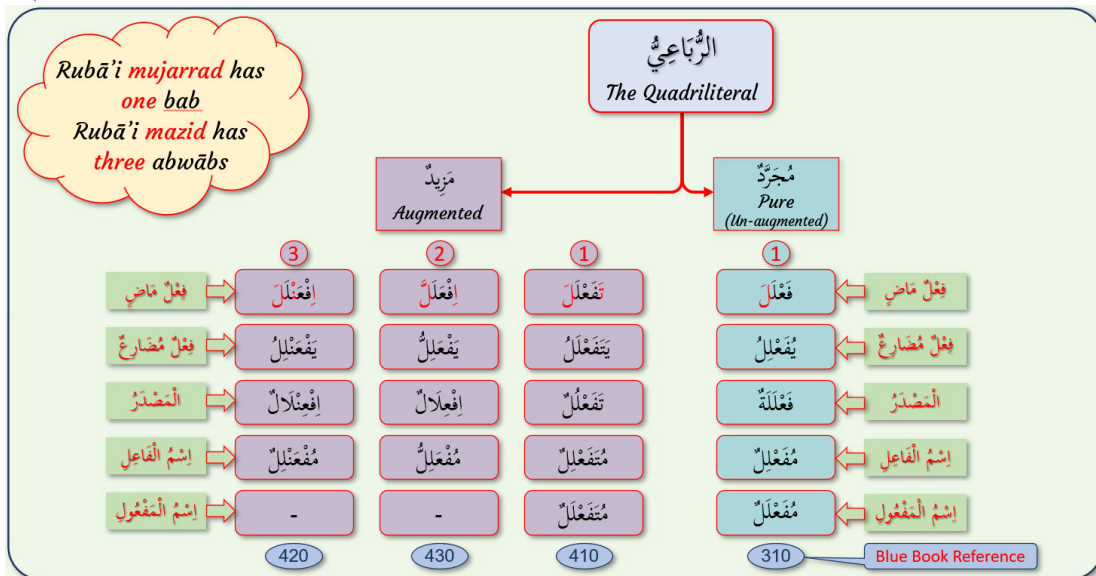
مَا زِيدَ فِيهِ حَرْفَانِ

١. اِفْعَلَّ: اِطْمَأَنَّ

٢. اِفْعَنَّ: اِحْرَنْجَمَ

مَا زِيدَ فِيهِ حَرْفٌ وَاحِدٌ

١. تَفَعَّلَ: تَمَضَّمَضَ



The New Words الْكَلِمَاتُ الْجَدِيدَةُ

كُتِبَ Booklet

(فَعْلٌ رُبَاعِيٌّ مُجَرَّدٌ عَلَى وَزْنِ فَعْلَلٍ) تَرْجَمَ يُتَرْجَمُ تَرْجَمَةً

To translate

وَزَعَ يُوزَعُ تَوَزِعًا (II) To distribute, to apportion

أَجَادَ يُجِيدُ إِجَادَةً (IV) To do well, to do excellently

عَاشَ يَعِيشُ عِيَاشَةً (a-i) To live

نَشَأَ يَنْشَأُ نَشْءً، نَشُوءً، نَشَأَةً (a-a) To grow up, to grow out, to originate

تَرَعَّرَعَ يَتَرَعَّرَعُ تَرَعَّرَعًا

(فَعْلٌ رُبَاعِيٌّ مَزِيدٌ عَلَى وَزْنِ تَفَعَّلَلٍ مِنْ رَعَرَعَ) To be raised, to grow up

اِسْتَعَاذَ يَسْتَعِيذُ اِسْتِعَاذَةً (X) To seek protection (of Allah) by saying:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

اِطْمَآنَ يَطْمَئِنُّ اِطْمِئْنَانًا

(فَعْلٌ رُبَاعِيٌّ مَزِيدٌ عَلَى وَزْنِ اِفْعَلَلَّ مِنْ طَمَأَنَ) To feel reassured, confident, to be sure, certain, to be or become calm, tranquil, at ease

اِفْشَعَرَ يَفْشَعِرُ اِفْشَعْرَارًا

(فَعْلٌ رُبَاعِيٌّ مَزِيدٌ عَلَى وَزْنِ اِفْعَلَلَّ مِنْ فَشَعَرَ) To shake, to tremble, to shiver

تَشَابَهَ يَتَشَابَهُ تَشَابُهًا (VI) To resemble one another

(اسْمُ الْفَاعِلِ) مُتَشَابِهٌ

(جَمْعٌ) مَثَانٍ Repeating, reiterating,

(جَمْعٌ) جُلُودٌ Skins, جُلْدٌ

اَلَانَ يَلِينُ لَيْنًا (a-i) To soften, to become mild, flexible, to become friendly

اِسْمَأَزَّ يَشْمِئُزُّ اِسْمِئْزَارًا

(فَعْلٌ رُبَاعِيٌّ مَزِيدٌ عَلَى وَزْنِ اِفْعَلَلَّ مِنْ شَمَأَزَّ) To shrink, to contract, to shutter, to detest

اِسْتَبَشَرَ يَسْتَبْشِرُ اِسْتَبْشَارًا (X) To rejoice, to be delighted

رَدَّ يَرُدُّ رَدًّا (a-u) To send back, to return

(فَعْلٌ رُبَاعِيٌّ مَزِيدٌ) مُعَسَكَرٌ Military encampment

(صَنَادِيقٌ) جَمْعٌ صُنْدُوقٌ Box, suitcase, case, moneybox, treasurer's office, any public institution where funds are deposited and disbursed

أَمِنَ يَأْمُنُ أَمَانَةً (u-u) To be faithful, reliable, trustworthy

أَمِينٌ Reliable, trustworthy, honest, trustee, secretary

بَرَّ يَبْرُ/يَبْرِ بِرًا (a-a, a-i) To be dutiful, devoted, to give out charity

(فَعْلٌ رُبَاعِيٌّ مَزِيدٌ عَلَى وَزْنِ فَعْلَلٍ) بَعَثَرَ يُبَعِثِرُ بَعْثَرَةً To scatter, to strew around

(فَعْلٌ رُبَاعِيٌّ مَزِيدٌ عَلَى وَزْنِ فَعْلَلٍ) هَرَوَلَ يُهَرِّوُلُ هَرَوَلَةً To walk fast, to hurry

(فَعْلٌ رُبَاعِيٌّ مَزِيدٌ عَلَى وَزْنِ فَعْلَلٍ) دَخَرَجَ يُدَخْرِجُ دَخْرَجَةً To roll

(فَعْلٌ رُبَاعِيٌّ مَزِيدٌ عَلَى وَزْنِ فَعْلَلٍ) فَرَقَعَ يُفَرِّقِعُ فَرَقَعَةً To pop, crack, explode

(فَعْلٌ رُبَاعِيٌّ مَزِيدٌ عَلَى وَزْنِ فَعْلَلٍ) زَلَزَلَ يُزَلْزِلُ زَلْزَلَةً To shake, to cause to tremble, to convulse

(فَعْلٌ رُبَاعِيٌّ مَزِيدٌ عَلَى وَزْنِ فَعْلَلٍ) وَسَّوَسَ يُوسَّوِسُ وَسْوَسةً To whisper, to tempt

(فَعْلٌ رُبَاعِيٌّ مَزِيدٌ عَلَى وَزْنِ فَعْلَلٍ) فَهَقَهُ يَهْقُهُ فَهَقَهُ
laugh loudly, to laugh boisterously

تَمَضَّمَضَ يَتَمَضَّمَضُ تَمَضَّمَضًا

(فَعْلٌ رُبَاعِيٌّ مَزِيدٌ عَلَى وَزْنِ تَفَعَّلَ مِنْ مَضْمَضٍ)
to rinse, to gargle

تَدَخَّرَجَ يَتَدَخَّرَجُ تَدَخَّرَجًا

(فَعْلٌ رُبَاعِيٌّ مَزِيدٌ عَلَى وَزْنِ تَفَعَّلَ مِنْ مَضْمَضٍ)
to roll around

أَخْرَجَمَ يَخْرُجِمُ أَخْرَجِمًا

(فَعْلٌ رُبَاعِيٌّ مَزِيدٌ عَلَى وَزْنِ أَفْعَلَلَ مِنْ حَرْجَمٍ)
to come together, to gather

أَفَرَنْقَعَ يَفَرَنْقِعُ أَفَرَنْقَاعًا

(فَعْلٌ رُبَاعِيٌّ مَزِيدٌ عَلَى وَزْنِ أَفْعَلَلَ مِنْ فَرَقَعَ)
to separate oneself from, to withdraw from

(فَعْلٌ رُبَاعِيٌّ مُجَرَّدٌ عَلَى وَزْنِ فَعْلَلٍ) دَعَدَعَ يَدْعُدُ دَعْدَعَةً

To tickle, to munch, to crush

(X) اِسْتَنْثَرَ يَسْتَنْثِرُ اِسْتِنْثَارًا
to snuff up water into the nose and eject it by the breath of the nose

(فَعْلٌ رُبَاعِيٌّ مُجَرَّدٌ عَلَى وَزْنِ فَعْلَلٍ) عَزَعَرَ يَعْزِرُ عَزَعَةً

To gargle, to make bubble, to be in the throes of death, to take the last breath

(V) تَبَرَّدَ يَتَبَرَّدُ تَبَرُّدًا
To descent into water, to refresh oneself with cold water

(فَعْلٌ رُبَاعِيٌّ مُجَرَّدٌ عَلَى وَزْنِ فَعْلَلٍ) زَحَزَحَ يُزَحِّزُ زَحْزَحَةً

To move something from its place, to bring into decline

نَحْوِي Grammarian

(i-a) ثَقِفَ يَتَقَفُ ثَقْفًا
To be skillful, smart, to find, to meet

ثَقَفِي intellectual, cultural

سَقَطَ يَسْقُطُ سَقُوطًا وَمَسْقُطًا (a-u)
To fall down, to slip, to tumble

(V) تَقَعَّرَ يَتَقَعَّرُ تَقَعُّرًا
To speak with the furthest part of the mouth, to twist the sides of the mouth while speaking, to speak in a guttural (deep) voice

تَكَأَكَأَ يَتَكَأَكَأُ تَكَأُكَأً

(فَعْلٌ رُبَاعِيٌّ مَزِيدٌ عَلَى تَفَعَّلَ مِنْ كَأَأَ)
To gather, to assemble

وَدَعَ يَدَعُ وَدَعًا (a-a)
To leave, to stop, to give up

(فَعْلٌ أَمْرٍ) دَعْ
Leave, let alone

ذُو جِنَّةٍ Possessed by jinn, mad

نَشِطَ يَنْشِطُ نِشَاطًا (i-a)
To be lively, to be brisk, to animate

نَشِيطٌ Brisk, lively, spirited

شَنَأَ يَشْنَأُ شَنَاءًا (a-a)
To hate

(اسْمُ الْفَاعِلِ) شَانِيٌّ
One who hates, hater

(a-u) بَتَرَ يَبْتُرُ بَتْرًا
To be cut off clipped

أَبْتَرُ Clipped, trimmed, defective, without offspring

(II) بَعْضَ يُبْعِضُ تَبْعِضًا
To divide into parts or portions

(V) تَقَدَّمَ يَتَقَدَّمُ تَقَدُّمًا
To precede, to go before

(II) نَوَّنَ يُنَوِّنُ نَوْنًا
To add a final ن

(اسْمُ الْمَفْعُولِ) مُنَوَّنٌ
one with the final ن

(جَمْعٌ) أَوْجُهُ Aspect, approach, standpoints, face, وَجْهٌ

اِسْتَعْنَى يَسْتَعْنِي اِسْتِعْنَاءً عَنْ / بِ (X) To be satisfied
with, to do without

فَجَأَ / فَجِئَ يَفْجَأُ فَجْءً وَفَجَاءَ وَفَجَاءَةً (a-a, i-a) To come
suddenly, descent unexpectedly, confront
suddenly or unexpectedly, take by surprise

فُجَائِي Sudden, unexpected, surprising

اُدْعَمَ يُدْعَمُ اِدْعَامًا (IV) To assimilate

فَكَ يَفْكُ فَكًّا (a-u) To separate, disconnect, disjoin

حَلَّ يَحُلُّ حَلًّا (a-u) To untie a knot, to unfasten, to
undo, to solve, to decipher, to decode, to dissolve
in water

عَقَدَ يَعْقِدُ عَقْدًا (a-i) To knit, knot, tie, to put together,
to fold, to contract

عُقْدَةٌ Knot

مَدَّ يَمُدُّ مَدًّا (a-u) To extend, to stretch, to spread out

مُدَّةٌ Period of time, interval

عَدَمٌ lack, non-existence, to not have

الصفحة الأخيرة من هذا الملف
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